unmanifest, the visible and the invisible worlds that surround us on all sides and from all directions. Under ordinary circumstances the manifest or the phenomenal, occupies almost the whole or say ninety-nine per cent of our conscious existence leaving only the residuum one per cent or almost a negligible quantity, merely to suggest the idea of the noumenal or the unmanifest by way of antithesis. If instead, by virtue of our wilful exertions to pierce through the veil of darkness that enshrouds noumena, or jnaturally by way of the return circuit in the causal chain, things begin to appear in their reverse order, we would begin to experience more and more of the noumenal with less and less of the phenomenal as we proceeded.

With these few preliminary remarks, let us now proceed with our story. Of course, such stories or stories of a like nature we find in plenty when we refer to our epics and the ancient Puranas. But those stories that we come across there, could scarcely be said to possess any explanations as to their nature and cause.

They seem to appear as mere stories only of a fictitious or supernormal type, with perhaps a poetic, or at best, a moral idea at their base.[2]